Bookmarks Location: http://www.hti.umich.edu/m/moajrnl/moajrnl_search.html

MoA Search Results

Search in MoA journal articles for: *"nelson rounds"*

1 to 12 works of 12 (Four of the items follow, in their entirety.)

Refine this search.

1. Boswell, Rev. J. I. **Concerning Exordiums** *1 match in 1 of 3 pages*
2. **Index** *1 match in 1 of 4 pages*
3. **Items, Literary, Scientific, and Religious** *1 match in 1 of 3 pages*
4. **Miscellaneous Back Matter** *1 match in 1 of 6 pages*
5. **Miscellaneous Front Matter** *1 match in 1 of 2 pages*
6. **Miscellaneous Front Matter** *1 match in 1 of 1 page*
7. **New Books** *1 match in 1 of 1 page*
8. **Periodicals** *1 match in 1 of 1 page*
9. Rounds, Dr. **Peculiarities of Cowper** *1 match in 1 of 4 pages*
10. Rounds, Rev. Nelson **Hannah More** *1 match in 0 of 2 pages*
11. Rounds, Rev. Nelson **Prof. Hudson on the Annihilation of the Wicked** *1 match in 0 of 2 pages*
12. **Table of Contents** *1 match in 1 of 6 pages*

UNIVERSITY OF NORTHERN PENNSYLVANIA.—This institution is now under the patronage of the Wyoming annual conference of the Methodist Episcopal Church, and has as its President Rev. Nelson Rounds, D. D. Connected with the University is a Biblical department and also a teachers' class, the former furnishing gratis, to those who desire it, systematic and competent aid in the critical study of the Scriptures, and the latter, under the supervision of Dr. Rounds, affording all needed instruction to those persons who may be desiring to become common school teachers.

NEW BOOKS.

THE SPECTATOR. *By Joseph Addison. Complete in Two Volumes, (8vo.) H. S. & J. Applegate & Co.: Cincinnati.* 1851.—The style of Joseph Addison has never been surpassed, taken as a whole, by any English writer. Addison's only

PERIODICALS.

THE METHODIST QUARTERLY REVIEW *for April* contains, besides its usual amount of short reviews and notices of books, miscellanies, religious and literary intelligence, ten articles, as follows:

5. *Spiritual Interpretation of Isaiah IV*, by Rev. Nelson Rounds, aims a severe blow at German Rationalism, and such writers as conceal a grain of sense under a mountain of words.

and a multitude of indescribable sounds turned the place into a scene of universal discord and confusion. Four helpless women tried to speak, but with only imperfect success. In utter helplessness they looked to one of the sterner sex, a stanch friend of their cause, the eloquent orator of Massachusetts. He arose, and waited and waited till the noisy crowd began to weary and to grow silent from curiosity to see whether he would ever open his lips. At last, with an unruffled manner, with perfect ease, and in a tone of singular sweetness and clearness, he thus began: "I augur very well for the success of our cause from our meeting this evening. This is what we must expect if we advocate an unpopular cause. Be not discouraged. Ours is a great reform, and every reform has to pass through such an ordeal as this. After the night of trial will come the dawn of triumph. Now we hear the noise of disapprobation, but soon will come the voice of applause." This, in substance, was the exordium, and it at once arrested attention. The orator achieved a triumph, he silenced his continued applause.

The orator, as a rule, begins his speech in calm and unimpassioned tone. His language is measured, and his feelings are kept in check. The key-note must not be higher than his audience can reach to. But there are rare occasions when the audience is already under the deepest excitement, when no argument or appeal is needed. Let the orator begin his speech with a faltering voice, and with the tear dimming the eye, and he will find a ready response in the hearts of all who hear him. Such an occasion presented itself on the Sunday after the late President's death. Not a congregation but was deeply moved, and the first sentence of a sermon on that subject could not have been uttered with too much feeling. History records a touching scene which occurred at the death of Louis XIV, the "grand monarch" of France. He lay in his coffin in the great cathedral of Paris. Innumerable wax tapers lit up the dark aisles of the building. Torn battle-flags, which told of victories won, hung thick around the walls. Here were gathered the high and noble of the realm, the valor and the beauty of France. Soldiers and scholars, princes and preachers drew near to pay the last tribute of respect to the illustrious dead. Massillon was appointed to preach the sermon. He ascended the pulpit. He cast one long and sad look at the face of him who was once so great, he turned his gaze heavenward, and then, looking at the living before him, he said, while his eyes filled with tears and his voice trembled with emotion, "My brethren, God only is great."

PECULIARITIES OF COWPER.

BY REV. NELSON ROUNDS, D. D.

IT will not be expected that under this title one should dwell upon the events of Cowper's childhood, the sufferings of his early orphanage, the fact that his family were a branch of the English aristocracy, that his father was chaplain to George II, that his grandfather was a peer of the realm, or that in his youth he gave marked proof of poetic talent. A sufficient general idea of his life is presented in his own words in the following bird's-eye view: "From the age of twenty to thirty-three I was occupied, or ought to have been, in the study of the law; from thirty-three to sixty I spent my time in the country, where my reading has been only an apology for idleness, and where, I was sometimes a carpenter, at others a bird-cage-maker, or a gardener, or a drawer of landscapes. At fifty years of age I commenced an author; it is a whim which has served me longest and best, and will probably be my last."

One of the peculiarities early developed in this truly-good man and eminent poet, was his constitutional and incorrigible diffidence. Of this, one incident in his life must serve as a sufficient illustration. Having acquired a thorough classical, though not a university education, and having completed his legal course in the Inner Temple, Cowper was, by the great influence of his family, appointed clerk of the journals of the House of Lords. He had been nominated to this position in view of his timidity, because that functionary had seldom, if ever, to appear in Parliament. But a dispute in that body made it necessary that he should be present on a certain day at the bar of the Lords, in order to entitle him publicly to the office. But although he had, by months of application, made himself familiar with the journals, yet such was his self-distrust, and his fear that on appearing before that august body his presence of mind would forsake him, that he dared not make the attempt. His friends were anxious he should have the position: he was well aware of its honorable character, and felt the need of its emoluments, but as the day drew near his terrors overpowered him, and he resigned the place.

This same feature of character occasioned his

constant retirement from society through life; and really made him a recluse; not a monk, however, isolated from his race; for though absent from the world, he blessed the world. And it was the distress of mind induced by this timidity in conflict with his naturally strong ambition which produced that mental aberration which is the next speciality we shall notice.

This was a peculiarity which, from time to time, marked the character of Cowper strongly and sadly to the end of his days. Not that insanity is something of rare occurrence in the history of the human mind; but the singularity of the case is, that one so subject to mental derangement should, in his lucid intervals, have composed works which entitle him to a place among the first of poets; that such poems as the Table Talk, Retirement, and The Task should be the offspring of a mind that had waded through two protracted periods of mental alienation; and that such effusions as the Olney Hymns, which God's people will sing with edification and comfort to the end of time, were composed by him when he had recently emerged from one eclipse of reason, and was already entering the penumbra of another. Excepting Tasso, we have never read of any other instance like this. And Tasso's lunacy did not come upon him till after his principal works had been completed. But Cowper's came early; and being much enhanced by his seclusion, but still more by the strong views of predestination which he had adopted, continued to afflict him till death; for these views, in times of morbid dejection, suggested the thought that he was a reprobate, and plunged him in despair. Yet the mind of Cowper was so symmetrical and replete with rich thought, that, like the ruins of the Parthenon, its very fragments are beautiful.

The subject of these remarks was peculiar in his domestic life. Disappointed in love by an afflictive providence in early life, he never afterward entertained thoughts of marriage. His parents deceased, his brother a Fellow in Oxford University, and his more distant relatives not prepared to incorporate in either of their households a person who, from his mental infirmities, required much care, he fell providentially into the family of the Rev. Mr. Unwin, of Huntingdon. This gentleman dying soon afterward, the mutual friendship existing between the family and Cowper held him with them. And when there were, aside from the domestics, no members of the household left but Mrs. Unwin and the poet, they still lived on together, and were only separated at last by the decease of the former at a very advanced age. Yet this singular association occasioned no scandal. Mrs. Unwin being by a number of years his senior, perfectly exemplary, and eminently pious, their attachment, though strong, was sanctified, and assumed simply the form of filial regard on one side and parental on the other. Indeed, he used to say that he regarded her as his own mother restored to life again to compensate him for all the friends he had lost. Such a friend was of inestimable value to him in his periods of despondency. He was at such times a great sufferer, and this good woman was possessed of just that firmness, tenderness, and piety which his case required.

Other benevolent females of the highest social standing contributed largely to the health of Cowper's mind; as Lady Hesketh, his relative and correspondent, who also aided him pecuniarily; and especially the widow of Sir Robert Austen. This accomplished lady felt such sympathy for the stricken poet, that for several years she fixed her Summer residence near his retreat, and coöperated with Mrs. Unwin in promoting his welfare. Of a cheerful temperament, her sprightly conversation was like a cordial to his spirit, and went far to counteract the tendencies of his mind to insanity. To her, as Cowper's prompter, the world is indebted for "The Task," and that most laughable ballad "John Gilpin." Her immediate object in encouraging him to write was to rouse the mind of the drooping hypochondriac; the result has been an imperishable literary treat to all the lovers of fine writing. As Cowper claimed Mrs. Unwin for his mother, he now considered Lady Austen his sister, and describing the anomalous but strong affection that bound the trio together, he says:

> "There was a friendship, then begun,
> That has cemented us in one,
> And placed it in our power to prove,
> By long fidelity and love,
> That Solomon has wisely spoken—
> A threefold cord is not soon broken."

The society of Cowper, in his retirement, was mostly female, and the piety denoted by his spotless intercourse under these abnormal relations and otherwise, is the last special point to which we would advert in his character.

It is interesting—for Paul says not many wise men after the flesh are called—to mark the effect of Christianity on persons of eminent gifts and culture. And we find here no exception to the rule, that godliness is profitable for all things. The reader has observed the beautiful effect of the sun's rays on a Winter's morning upon the fields of snow, and how the myriads of crystal flakes by refraction become so many jewels in miniature, and sapphires,

emeralds, and chrysolites sparkle all around you with a perfection of colors unequaled elsewhere in nature. And such we have thought is the effect of grace upon the human soul—it brings out latent endowments and beauties which had otherwise never appeared. What a mighty effect it produced in Cowper! It made an ornament and a blessing to his race of one who had else been known only as an effeminate trifler, or a moral wreck. It made a man of him. It placed him in a proud position among those who have labored mightily and with success for God and for the world. Cowper experienced a change of heart under the influence of Methodism, which, commencing about the time of his birth—1731—had become a power in England when he attained to manhood. It was the Calvinistic wing of that great movement, however, which reached him, and embraced several other members of the Cowper family as its subjects. Martin Madan, one of Lady Huntingdon's preachers and cousin german to the poet, had much influence, together with John Newton, in the formation of his religious sentiments; as did also Whitefield, whom, in his poem on Hope, he defends in immortal lines against the calumnies of a persecuting age. Cowper exercised the faith which brought justification while reading by himself the third chapter of Romans. This was about the year 1764. Called a Methodist by way of reproach, and not disavowing the name, he cultivated those graces and exercised himself in that course of practical benevolence which adorned that people in the days of the Wesleys. His change was decisive. Deeply spiritual and zealous for others, he was made useful to many, and among them his brother John, at the University, who, though already in orders, was ignorant of experimental religion, but was brought by William's influence to the knowledge of Christ upon his dying bed. Cowper was for a time himself deeply exercised on the subject of preaching. But his conscious dread of public exhibitions led him to abandon the idea. And when his second volume of poems had gained him a reputation, he was convinced of the wisdom of his decision, and wrote somewhat humorously to Lady Hesketh, "I might have preached more sermons than even Tillotson did, and the world have still been fast asleep; but a volume of verse is a fiddle, which puts the universe in motion." He, however, coöperated with his friend Newton at Olney in pastoral duties, and composed for him sixty-eight hymns, several of which adorn the present Methodist collection. And while, in after life, his loss of health and mental maladies may have moderated the vividness of his piety, they did not affect its soundness and evangelical tone.

But we wish to speak of his piety as manifested in his verse; for our object is to benefit any who may read this article, by attracting their attention to a Christian poet in whose works all the charms of rhyme, measure, and imagery are employed to impress the mind with religious truth. He set out with this object. Hear him speak for himself: "My drift is to be useful; a point which, however, I knew I should in vain aim at, unless I could be likewise entertaining. I have, therefore, fixed these two strings to my bow, and by the help of both have done my best to send my arrows to the mark. My readers will hardly have begun to laugh, before they are called upon to correct that levity, and peruse me with a more serious air. As to the effect, I leave it alone in His hands who can produce it; neither prose nor verse can reform a dissolute age, much less can inspire a sense of religious obligation, unless assisted or made efficacious by the Power who superintends the truth he imparts." Again, in the Task:

> "I, therefore, recommend, though at the risk
> Of popular disgust, yet boldly still,
> The cause of piety, and sacred truth,
> And virtue; and those scenes which God ordained
> Should best secure them, and promote them most."

And again in the Table-Talk we see the beau ideal of what he wished to be:

> "'T were new indeed to see a bard all fire,
> Touched with a coal from Heaven assume the lyre,
> And tell the world, still kindling as he sung,
> With more than mortal music on his tongue,
> That he who died below and reigns above
> Inspires the song, and that his name is love."

And Cowper gained the object of his noble ambition. All his large poems are imbued with religious sentiment, and have contributed greatly to disseminate evangelical piety throughout the range of the English language. The gift he so well describes in the following is apparent throughout his volumes:

> "The gift whose office is the Giver's praise,
> To trace him in his various works and ways,
> Then spread the rich discovery and invite
> Mankind to share in the Divine delight."

Of course there are other sacred poets, as Milton, Young, and Pollok. But Cowper differs from them all. There is none that can fill his place. He is a Christian monitor; comes right home to the business and bosoms of men. Paradise Lost is sublime, but not practical,

Night Thoughts has much to do with the themes of religion; but its starlit visions, rapt reveries, are not natural to the common mind. The Course of Time is evangelical and impressive; but its point of observation is from heaven, and its view is retrospective. Cowper's standpoint is on earth; his eye is on passing events; and his feelings pulsate in magnetic sympathy with the common heart. His book might be well called The Course of Life. He is practical; makes himself felt as a religious teacher in all the proprieties, amenities, and charities of life, with rulers and with subjects, in the public walks and the private ways of men; and *takes off* the inconsistencies, follies, and vices of society, both high and low, in city and in country, in Church and in State.

These remarks apply with full force to The Task, the most important of his original poems, both as to extent and merit—a work in which are blended all the great qualities of poetry, humor, tenderness, sublimity, and imagination. There is nothing written in English verse that surpasses it. When you read it you regret you had not read it earlier. A rich literary feast, it improves both head and heart. And to borrow one of its own elegant forms of expression, when you lay it down you are ready to say it is honor enough for a private man that Cowper's language is his mother tongue.

ANTICIPATION OF EVIL.

IF mental pain were a thing that could be measured or weighed, it would probably be found that at least half of what rational beings endure arises, not from present distress, not from recollection of past misery, but from anticipation of future evil. The poet tells us that "coming events cast their shadows before;" to which we may add, that these shadows are commonly much longer and darker than the objects that project them. How often are we unable to enjoy our present blessings from the fear that they soon will be taken away! The presence of a friend sometimes gives sorrow rather than joy, as the hour of parting draws near.

Hope is given to us as a counterbalance to this painful trial of fear. Man's spirit usually vibrates between them; but if hope were entirely removed—if evils now dreaded were regarded as certain—how terrible a cloud would brood over life! If the young queen of France, in the bloom of her youth and beauty—flattered, admired, adored—could have foreseen the horrors to come—the massacre, the prison, the ghastly guillotine—and known that for her, and those whom she loved, there was no escape from insult, bonds, and a terrible death, how present pleasure would have lost its sweetness, pomp all its dazzling glitter! An unvailed skeleton, as it were, would have sat beside her at every feast, and the savage yells of ferocious crowds would have drowned the bursts of music and the welcoming shouts of the people.

Foreknowledge, that grand but fearful gift, was possessed by our Heavenly Master. Hope could never whisper to him that Malice should weave her net and dig her pit in vain; that powerful friends should rise up in the hour of need; that Roman justice would protect his innocence; or that his nation, won by his miracles, would accept him as their Messiah. No; the Lord had before him shame, insult, agony, death; a doom as inevitable as it was fearful. No soft vail of hope, no mist of doubt, hid the awful truth from his eyes. But foreknowledge relaxed not his efforts, shook not his resolution; calmly, unflinchingly, Christ pursued the course set before him, though he knew that the cross was its goal.

But the Lord would spare his people the suffering from which he shrank not. Foreknowledge is in mercy denied them, though sinful superstition is ever seeking to pluck that forbidden, that fatal fruit. And with the most tender compassion for human weakness Christ would remove, did we suffer it, anticipation of evil. "Take no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof." Is not such a Divine command to the fear-tossed soul the voice of Him who said to the tempest, "Peace, be still!" and there followed "a great calm?" The winds and the waves obeyed that voice; our mistrustful hearts will not obey; we press our fears deeper into our flesh, as if we loved the thorn that pierced us, meeting misfortune half-way, destroying our peace by anticipating evils that never may come, or which, if they come, we may find to be "vailed angels," "blessings in disguise."

"All things work together for good to them that love him." If faith received this as truth, would our hearts so often be troubled? We need more simple, more confiding faith; the faith of a little child that takes hold of a parent's hand, and walks on in an unknown path, sure of safe and loving guidance. The child knows that if the way grow too rough for her tender feet, the parent will not leave nor forsake her, but, like the Good Shepherd, will raise her in his arms, and carry her in his bosom

his great soul, that "made it pregnant." Thus he had power—to use his own language—"to imbreed and cherish in a great people the seeds of virtue and civility; to allay the perturbations of the mind and set the affections in right tune; to celebrate, in glorious and lofty hymns, the throne and equipage of God's almightiness, and what he works and what he suffers to be wrought with high providence in his Church; to sing victorious agonies of martyrs and saints." Hence it is that his great poem is like a temple, and his majestic lines flow over the soul like an organ chant.

(CONCLUDED IN OUR NEXT.)

HANNAH MORE.

BY REV. NELSON BOUNDS, D. D.

HANNAH MORE remarks that "religion is an operative principle, from which the affections and faculties receive a new impulse; by which the dark understanding is illuminated, the judgment informed, and the imagination chastened." She says, "It presses all the capacities of the soul into a new service and allegiance; it gives the whole frame and constitution of the mind a nobler bent, to its activity a sublimer aim, to its vacillating desires a fixed object, to its vagrant purposes a settled home."

And what a striking illustration of her remark is furnished in her own eventful history! Her readers can not fail to observe a marked change in her religious character about the middle of her literary life. Though Miss More had always been a moral and virtuous lady, yet, previous to the year 1794, she had drank into the gay, worldly spirit of those high and fashionable circles to which her intellectual merits had raised her from the humble walks of life. But subsequent to this time she became a living reproof to the spirit, maxims, and manners of the irreligious great. A devout Christian, of the true evangelical school, she might almost be classed with a Lady Maxwell, or a Mrs. Fletcher.

For a considerable period before this date she had been distinguished as an authoress. But her motives were evidently secular; the love of applause, wealth, honor, fame. The moral tendency of her writings was now not always a matter of prime importance. If they were popular; if they added to her literary reputation; if her "Sir Eldred of the Bower" and her "Bleeding Rock" received the praises of the critics; if her "Percy," and other plays, obtained favor with Garrick and Madame Montague, and drew full houses to the theater, it was enough. But when, by experimental religion, her mind had received that "nobler bent," that "sublimer aim," of which she speaks, her whole course is changed. Her works are not now designed to gratify a gay club of connoisseurs at the Adelphi, or a careless throng at Drury Lane. She writes no more for the stage. She disapproves of much she has written for that department. Hers is now a consecrated pen. She now acts under motives of duty, accountability, benevolence. And now see how, in her own language, these high "impulses press all the capacities of the soul into a new service and allegiance." "There was now no rest for her but in the consciousness of being useful."

Observing, with distress, the corrupt influence of the publications of Paine and his infidel school, in the form of novels, stories, and ballads, she determines to fight them with their own weapons, and accomplished the Herculean task of producing, with little assistance, three tracts per month for three years in succession.* To the same "impulses" the world is indebted for those weightier works which subsequently came from her pen, with but short intervals: "Strictures on Female Education," "Hints for a Princess," "Practical Piety," "Cœlebs," "Christian Morals," "St. Paul," and "Moral Sketches;" the last of which she published at the advanced age of seventy-five.

We see the effect of this "new impulse" also in her increased celebrity as an author. It was no unusual thing that the first edition of one of her works, generally amounting to four thousand volumes, should be all bought up before it was issued from the press. "Her Cœlebs, a work presenting Christian principles and duties in the dress of narrative, in the colors of character, and with the breathing and vivacity of dialogue and discussion, excited such immediate and unusual attention, that she received orders, in a few days, from her bookseller, to prepare for a second edition. But before this edition could be put to press, and in less than a fortnight from the first appearance of the work, it was out of print, and the booksellers all over the country were clamorous for copies." In a few months after its first appearance the eleventh edition came out, which was presently followed by the twelfth. And in our own country thirty editions were published during the life of the authoress. Her cheap "Repository Tracts" were circulated at the unheard-of rate of two millions in a year! They were sent to the colonies by ship-loads, and many of her works were honored by translation into foreign languages. Her popularity became indeed unbounded. From the royal family to the humblest peasant that could read, the praises of Miss More were upon every tongue. And when a sensible countrywoman, who led a very solitary life, was asked what she could do to divert herself, she replied, "I have my spinning-wheel and Hannah More; when I have spun off one pound of flax I put on another, and when I have read my book through I begin it again, and I want no other amusement."

Miss More's strong sense, grace, and vivacity of style recommended her to many. But the religious element is, after all, the secret influence that secured

* As a specimen of the character of these publications, it is sufficient to remark that one of them was the "Shepherd of Salisbury Plain."

Ladies Repository, Vol. 14, No. 4, 1854

See also Vol. 19, No. 5 May 1859

such unbounded success, and claimed for her the *confidence* as well as the applause of mankind. She possesses what she complains of Sir Walter Scott for not possessing, when she says, "There is wanted in all Scott's poetry that without which no poem can cling about the heart and affections: I mean a due admixture of moral, or, rather, religious influence. The former of these it is which makes the charm of Beattie and of Goldsmith; and the union of both in Milton and Cowper captivates while it exalts the soul of every reader who *has* a soul."

As piety increased her diligence and reputation, so, in the same ratio, it enhanced her influence and usefulness. I have never discussed the abstract question of the comparative powers of the female intellect. But to those who would minify the mind of the fairer sex, I would beg leave to present the case of this eminent lady, who, with no extraordinary advantages, rose to the very dome of literary standing in the golden age of English literature; whose pen, more potent than the scepter of her royal master, twice checked that revolutionary tide which, having deluged Jacobin France with its stormy wave, now threatened to bury Britain in the same common ruin; whose moral productions were an equally effectual antidote to the infidel poison of Paine, Hume, and Gibbon; who, for authorship, shone as a star of the first magnitude in a galaxy of such names as Reynolds, John Newton, Legh Richmond, Horne, and Johnson; and whose unobtrusive hand did more, probably, to calm the elements of political convulsion, and preserve from foundering the bark of a constitutional government than any one of her cotemporaries, Burke, Fox, Erskine, or the great Chatham himself not excepted. Certainly so, if we take into account her posthumous influence; for while Chatham's statue adorns Westminster Abbey, Miss More can point to her works and say,

"Exegi monumentum,
Aere perennius;
Non omnis moriar!"

Pitt's is an immortality of fame; More's an immortality of usefulness.

And what an example is presented in the character of this distinguished lady for the imitation of every individual of her sex! It were an object worthy their highest ambition to merit the encomium passed upon her by Dr. Horne, when he said: "And for yourself, madam, go on, by your writings and conversation, to entertain and improve the choicest spirits of an enlightened age; and show them how glorious it is to reflect on all around us the light that falls on our own mind, from that sun which never goes down, but will burn and shine on forever, when the luminaries of the firmament shall be extinguished, and the created heavens and earth shall be no more." Forever treasured in the hearts of the children of men are the deeds and actions of the good; while hated and loathed—consigned to rottenness even—is the memory of the wicked.

VACANT PLACES.

BY MRS. A. L. BUTES DUFOUR.

There are places—vacant places—
Here beside our dear hearth-stone;
And we miss sweet angel voices,
Once that answered to our own.

There were smiling, cherub faces,
Loving hearts, light, glad, and free;
Which, at morn and evening's altar,
With us bowed a willing knee.

In our eyes the tear-drops gather,
As we see their vacant chairs
By the fireside, table, altar
Grief our chastened spirit wears.

Little feet that ever hastened
Joyfully to seek our side,
Now no more their quick steps greet us;
No more thrill our hearts with pride.

But we know our Father called them
To his mansions up on high;
And we know our missing treasures
Have been garnered in the sky.

Soon *our* places will be vacant,
And on earth be known no more;
May we then, in blest reunion,
Greet those loved ones gone before!

TO THE READER.

BY MRS. M. A. BIGELOW.

Dost thou love to peruse the glowing page
Of nature, unfolding pure and bright,
When unwritten thoughts, from age to age,
Have shed their mysterious, golden light?
O turn and consider those deathless charms,
That shine in the Bible forever fair!
The Spirit of God, of the living God,
Hath kindled a brighter luster there.

Hast thou fondly kneeled at Learning's shrine,
And striven to write thy cherished name,
When the record would soon have passed away
On the perishing annals of fame?
At the feet of Immanuel haste to kneel,
And seek the honor which comes from above,
If haply thy name may be written on high,
In the book of eternal life and love!

Then when the volume of nature shall close,
And the records of nations decay;
When earthly mementoes all crumble to dust,
And knowledge shall vanish away,
Thy restless spirit, that labored to grasp
The perishing treasures of earth,
Will slake its thirst at the crystal fount
Where immortal joys have birth.

logical study, to which "candidates for admission must be members of some evangelical church, and shall come recommended either by a Quarterly Conference or Pastor, and shall be possessed of at least a good English education." The Trustees well knew the sharp limitations of their small income, and it was expected that the new department would not become a burden to the school, as the conference educational report expressed it. "In the Theological Department it is expected to obtain the gratuitous service of ministers in the neighborhood of the University. With such facilities there is no need of our young men to go elsewhere for professional education, and no excuse for professional incapacity."[124]

In actual fact, the Trustees were too eager; they saw their pioneer country grown beyond its actual development. The number of students ready to study for any of the professions, except medicine, proved too small to warrant the establishment of these departments. This fact explains the rather subdued announcements made in the catalog for 1868-9. Under the topic, "Normal Instruction," we read, "Special attention will be given to those who desire to make teaching their profession." Under "Theology" there is not the former full page or more of announced courses and textbooks, but merely the statement: "The Trustees have arranged for the accommodation of young men who wish to pursue a course of systematic theology in the University." And as for Law: "This department is not yet fully arranged, but the wants of all who wish to enter upon the study of law are designed to be met."

When the time came, in 1868, for the State of Oregon to establish its Agricultural College, to be subsidized by the Federal government, Willamette was anxious to be selected. Such an act was introduced in the legislature, and the Trustees voted to meet its requirements. However, Willamette was passed by in favor of Corvallis College.[125]

In the troubled annual meeting of the Board for 1867, when President Wythe failed to win reelection, and when President-elect Benson declined the office, the Board turned temporarily to the newly elected professor of mental and moral science, the Rev. Luther T. Woodward, A. M., and made him acting president.[126] Woodward, a graduate of Wabash College, had spent his mature years in the Methodist ministry. After his brief and satisfactory filling of his task at the University, and upon the election of Nelson Rounds to the presidency, Woodward returned to pastoral work. He remained for a number of years a highly effective member of the Board of Trustees.

An incidental feature in the election of Nelson Rounds to the presidency of Willamette shows that as time moved on Oregon was a little

more in contact with the outside world. The minutes of a special Board meeting held on June 4, 1868, read: "The object of the meeting was to consider the following telegram.

Chicago May 29, 1868
To Samuel E. May
Rounds is appointed President by concurrence of commission.
(signed) Hines, Benson, and James."[127]

A motion was made to elect Nelson Rounds as president, which action was unanimous, and the secretary was instructed to advise Gustavus Hines of the action by telegraph. A little matter, and yet it was significant of change. It had taken a number of weeks to correspond concerning Dr. Wythe, even when he was in nearby California. Not long before, it was a matter of months to be in touch with the East coast. In thinking thus, it might be well to be reminded that communication facilities had not been so modernized that they did not still labor under pioneer difficulties. For instance, as late as February 18, 1865, the editor of *The Advocate* explained the absence of eastern news by saying:

> The wires are still out of working order. The Indians destroyed the telegraph for near a hundred miles, east of Fort Laramie, burning up the poles; there is no timber in that section with which to replace them; hence the poles must be carried a long distance. The party, engaged in making repairs, must work under embarrassing circumstances. An army, with musket and cannon, is necessary for their protection. And when the repairs are made, unless the Indians are effectively subdued or driven back from the line, the work of destruction may, in an hour, again cut off communication. Hitherto the savage tribes have regarded the telegraph with fear and reverence, believing that the Great Spirit breathed through the wire. But the charm is now broken and, henceforth, we may reasonably anticipate many interruptions.
>
> At latest accounts we were told the *pony express* would fill up the *hiatus* between the working sections of the telegraph. Why the news has not come by this method we know not.[128]

The members of the Board who were east on church business, and had been commissioned to seek a president, had met Nelson Rounds and felt he would bring to the school what they wanted. He had age, dignity, and prestige in the Church. He had been the Presiding Elder of a number of important districts, and had been for four years editor of the *Northern Christian Advocate*. He was a graduate of Union College in New York, and had been in earlier years Professor of Ancient Languages in Cazenovia Seminary.

The Board appears to have given little thought to the question of age and health of their presidential candidate. Born May 4, 1807, he was sixty-one years old when he became president of Willamette. Ill-health had not long before caused him to retire from active work, although now he felt well enough to return to effective work. Although unquestionably a very able man, and a very fine one, ill-health and, perhaps, coming into a new work too late in life greatly impaired the effectiveness of his work at Willamette. He did not prove a Hoyt, a Gatch, or a Wythe in winning loyalty and affection from the little student group of the pioneer school. One of the students of that day, looking back over some fifty intervening years, spoke of him as "old fashioned, strict, severe."[129] Still another student of that day wrote:

> Dr. Nelson Rounds came with his numerous family from Syracuse, N. Y. ostensibly for the purpose of civilizing the University. Some of his methods did not meet with approval of many students. Such as making it necessary to obtain written consent of the faculty for a young man to speak or walk to or from the University with a young lady. Also the closing of outside doors on last tap of the bell for morning chapel services, no matter how close to entering detained students were. Chapel service obligatory—This occasioned resounding thumps and poundings, very disturbing, but our sympathies were with the disturbers.[130]

Referring to these "queer school laws," another student of those years recalled how the locked door rule "caused two young ladies, one of which worked for her board, to create quite a sensation during the chapel services by taking a firm stand on one foot while with the other vehemently stepped through the pannel with a mighty crash; it being a cold, snowy morning."[131]

Despite some student discontent, President Rounds gave Willamette an effective administration. Ill health made it unwise for him to continue beyond the two years and he asked that his name not be considered for reelection in the annual meeting of 1870. He retired to a homestead in Clark county, Washington, taking at the same time the retired relation with his conference after forty years of effective service.

However, he was not to have complete retirement. In the fall of 1871 the Washington Territorial Legislature elected him Superintendent of Public Instruction, which office he served until about two months before his death on January 2, 1874.[132]

As we have already seen, the erection of the new university building was a heavy drain upon the constituency of the school. Money which might have come in as small sums for the endowment and to help on current expenses went into this badly needed structure. More and more

> of the third story boys attended an auction sale of the effects of the Sons of Temperance whose lodge had suspended and secured the lace curtains and various articles of furniture, which were displayed with much bravado. String town was in sack cloth, when there arrived from an adjoining town a prospective student whose handsome person, affable manners and recent successful career had secured a reputation in this community that is indeed enviable.
>
> Both the third story and String town set their snares with most alluring boasts, but the String town secured the prize. Then the lines were drawn as between two hostile camps. Rumors were rife that it was risky for a third story boy to cross the creek, and that he was not welcome on the opposite bank. It was said that a picket was seen to patrol the stream and even that the latch strings were pulled in after dark.[63]

A glimpse of student life comes from the official statement in the catalog of 1865-6, which, under the topic of discipline and religious influence, says:

> The Primary, Intermediate, Academical and Preparatory Departments are so graded that students will be under the observation and control of the teacher during school hours, and a general supervision will be had over the higher classes. The principle of moral suasion is regarded as the basis of discipline. Refractory pupils are subject to reproof or suspension by the Faculty, and the worst cases, to expulsion. An account of each recitation is made, and at the close of the term an average is taken. Ten is assumed as the maximum, and indicates an excellence to which students rarely attain. One falling below five cannot advance with the class. A public examination will be held at the close of each term, and a special examination on the topics of the course for the candidates for diplomas.
>
> The University is under the patronage of the Oregon Conference of the M. E. Church, but is by no means a sectarian institution. While care is taken to exert a healthful, moral and religious influence, no sectarian bias is allowed. Students are required to be at morning prayers in the chapel, and those of the Collegiate and Preparatory Departments to attend some place of divine worship, and a lecture on the Scriptures in the University chapel, on the Sabbath. Unexcused absence from these receives a demerit mark, as in the case of neglect of recitations or literary exercises.

By the time the catalog of 1868-9 reached old and prospective students the rules and regulations for their conduct had taken on considerably more rigidity, possibly chargeable to the difference in temperament between President Wythe and President Rounds. At least the new rules contained somewhat more of a bill of particulars, marshalled by number.

> 1. Due respect must be observed towards all officers of the Institution. 2. A gentlemanly and ladylike deportment [the printer made the original read "department"] is at all times expected. 3. Crowding the halls and doors for conversation, wearing hats at improper times and places, running

people taking sea air at Newport, on Yaquina Bay, during our visit to this port, and the keeper of the toll-gate on the Willamette Valley and Cascade Mountains military road told me that 400 waggons of pleasure parties passed the gate on tours into the mountains every year on this road alone. No one in Oregon seems to be hard worked, but everyone appears able to make a comfortable living with comparative ease.

No doubt this condition is to a great extent due to the fact that a large proportion of the Oregonians entered the country early and obtained large grants of the best land, and are now with their families reaping the reward of their foresight. Easily cultivatable land is not now to be had on such easy terms as formerly; indeed, nothing astonishes the visitor so much as the extent to which all prices of flat, prairie, and bottom land have been taken up, even in comparatively remote districts.

The Oregonians constantly ask visitors what they think of their wild country, but in fact nothing surprises me more in the country along the routes followed by our party than the comparative absence of wilderness in Oregon, as contrasted with our new countries. The mark of the hand of man was to be seen everywhere, and in all our journeys there was no occasion for us to have slept without a roof over our heads, had we not preferred to sleep out. The Oregonians camp out on their pleasure excursions with their waggons apparently more as a matter of old habit, many having crossed the plains from the east in this fashion, than from necessity.[4]

The opening of the fall term of Willamette in 1870 found Thomas Milton Gatch once more president, a change welcomed by the students, many of whom had been restless under the austere administration of Nelson Rounds. As a student of that day recalled the change:

> President Gatch, during the last year I was there, made a very noticeable change in the condition of the university as it had been under the control of President Nelson Rounds. The new president . . . . . was very energetic and was a decided favorite with the students. Although insisting upon a rather rigid discipline, and a high grade of scholarship, he was blessed with the relieving sense of humor, and on many occasions he relieved situations that had become tense by some quaint remark or some proper story.[5]

During Round's last term trouble over the rule of closing the chapel door at the tap of the bell, and thus excluding any tardy student, had aroused much friction, such as the incident related in another connection of the young lady who so firmly put her foot through the panel of the door, that the trustees requested the faculty "to so modify the rule excluding from the building during chapel exercises students who arrive after these exercises have commenced, as to permit them, instead, to enter the hall or private rooms subject to such regulations as may be

thought necessary to guard the school against interruptions during religious worship." Lest anyone think that the trustees were not sustaining the administration and had weakly given in to student protest they added, "We counsel the students to have such respect for themselves, their teachers, and the University with which they are connected, whose good name it should be our common care to cherish—as will lead to the loyal observance of all the rules of the school until notice has been given through the Faculty of their modification or repeal."[6]

There can be little doubt that the stiff and scholarly President Rounds did well by the school during his two years, and if health had permitted could have continued for some time. The chairman of the Visiting Committee for the middle term 1870 said:

> The Faculty are advancing the standards of proficiency in the prescribed studies, and as a result the different grades of students are becoming more clearly defined. . . . . Though the school is deficient in auxiliaries possessed by many eastern Colleges, this is largely made up by the efforts of the Faculty and the diligence of the students. The school is more and more taking on the aspect of an advanced Institution. At first, though entitled a University, the studies pursued and the age of the students gave it more the appearance and character of a preparatory school. All this is passing away. The students are advancing in stature as well as knowledge, and in every respect are preparing to fill the measure of men.[7]

At the annual meeting of the Board in July, 1870, President Rounds asked that his name not be considered for re-election, as ill-health made retirement appear desirable whereupon Thomas Gatch was nominated and received the unanimous vote of the Board. Nelson Rounds had commanded the respect of his Board and the resolution of appreciation of his work was a sincere one.[8]

As an evidence of the growing maturity of the pioneer university we find its desire to escape from the frequent changes in administration and faculty finding expression in the resolution, "That hereafter this Board of Trustees will not consider the terms of the Faculty as expiring at the end of the Collegiate year—but to continue subject to the action of this Board."[9] Faculty elections were in the future, if the Board kept its resolution, to lose the element of sort of a free for all affair where by secret ballot the trustees continued to vote until a man received a majority.

With the veteran, (for a pioneer school) Professor Leonard Powell in the chair of mathematics, a new comer, the Rev. Lowell L. Rogers, A. M., as professor of natural science, a Willamette graduate of 1868,

Rev. Nelson Rounds, D.D., was a member of the faculty in 1829. This must have been soon after his graduation at Union College. He was received on trial in the Oneida Conference in 1830, and did pastoral work until 1836, when he was again elected teacher in the Seminary. His department was that of Ancient Languages, in place of Prof. Jolly, resigned. March 26, 1835, he was married to Miss Mary Comfort, a student, daughter of John Comfort, Esq.

At the conference held at Oswego in 1835, he was appointed to Cazenovia Station. His health not being firm, Principal Peck preached for him once every Sabbath. The following year he took position in the Seminary, and with his wife boarded in the Seminary, and had charge of the gentlemen's hall for two years. Upon leaving the Seminary he was appointed presiding elder of the Cayuga District, and at the expiration of his term, to the charge of the Chenango District. In 1844 he was, by the General Conference, elected the first official editor of the "Northern Christian Advocate," in which capacity he labored for four years. He then resumed pastoral and district work, in which he continued, with occasional intermission for the work of teaching, until 1868, at which time he was elected president of the Willamette University, located at Salem, Oregon. He served that institution with honor until failing health compelled his retirement. He located his family upon a farm in Washington Territory, and sought recuperation in out-door employment. But soon the Territorial Legislature elected him "Superintendent of Public Instruction" for the Territory. In the midst of a laborious superintendency, in which he sought to establish a thoroughly arranged system of instruction, he fell by the hand of a painful disease. He was honored by Dickinson College with the honorary title of D.D., and by his(Oneida)Conference in being several times elected a delegate to the General Conference. He was a ripe classical scholar, and largely contributed to the periodical literature of the Church; an apt teacher, a good preacher, and a judicious man and counselor.

First Fifty Years of Cazenovia Seminary
Cazenovia
1877. pp.91-92

CLASS OF 1829

NELSON ROUND

Son of Alfred Round and Martha Lynde.
Born Litchfield, Herkimer Co., N. Y., May 4, 1807.
Died January 6, 1874, at Wildwood, his ranch, near Pioneer, which he named, Clark Co., Washington Territory in his 66th year.
Married March 26, 1855, Cazenovia, Madison Co., N. Y., where she was a school girl and he a Professor in Cazenovia Seminary, teaching Greek, Hebrew, Latin, etc., Mary Comfort, a student in Greek, at Methodist Episcopal parsonage, by Dr. Bowen, born Lanesborough, Pa., 1816; died 1893, Portland, Oregon.
Nelson Round graduated Hamilton College (?). Degree D. D. by Dickinson College, Carlisle, Pa. Minister Methodist Episcopal Church, Oneida Conference, N. Y., eight years. First Editor Christian Advocate four years, Auburn, N. Y. President Willamette University, Salem, Ore., about 1868-9. Health failing, physician prescribed out door life and he obtained superintendance of Public Education for the Territory of Washington.

Round-Rounds Genealogy p. 53
Nathan Round Nichols.

*Rounds, Nelson—D. D., 1854—Born May 4, 1807, Winfield, N. Y.; A. B., 1829, Union college, N. Y.; member of Oneida conference. Methodist Episcopal church, serving many years as presiding elder; editor of "Northwestern Christian Advocate," 1844-48; superintendent of education of state of Washington, 1871-74. Died January 2, 1874.

Alumni Record of Dickinson College

Hon. p. 451

NELSON ROUNDS '29

Rev. Nelson Rounds, D. D., Presiding Elder of the Honesdale District of the Wyoming Conference, and President of the Trustees of the University of Northern Pennsylvania, at Bethany, which has lately been transferred to the care and patronage of the Conference, has been appointed Principal of the Insitution.

Prof. Pearson's Scrap Book p. 59

CLASS OF 1829

NELSON ROUNDS

Born 1807, Winfield, N. Y.
B. A. Union College, 1829.
M. A. Wesleyan University, 1833.
D. D. Dickinson College, 1854.

Methodist Episcopal minister, Oneida Conference, 1831-36, 1837-44.
Editor of The Northern Christian Advocate, 1844-48.
Member of the Book Committee, M.E. Church, 1848-52.
President of Williamette University, Ore., 1869-71.
Superintendent of public instruction, Washington Territory, 1871-74.
Died 1874, in Washington Territory.

Alumni Record p. 807
Wesleyan University
Fourth Edition
1911.

CLASS OF 1829

REV. NELSON ROUNDS, D.D. A. M. Wesleyan Univ., 1833

Born, 1807, in Winfield, Herkimer Co., N. Y. 1829, A.B., Union College. 1831-6, 37-44, Engaged in the work of the Ministry, Oneida Conference, Methodist Episcopal Church. 1844-8, Editor of "The Northern Christian Advocate". 1848-52, Member of Book Committee. 1854, D.D., Dickinson College. 1869-71, President of Williamette University, Oreg. 1871-4, Superintendent of Public Instruction, Wash. Ter. Died, 1874, in Wash. Ter.

Wesleyan University Catalogue p. 334
Third Edition 1881-3

Nelson Rounds A.B. 1829

Nelson Rounds 1829 H.B.